



### **A MESSAGE FROM OUR PASTOR – by Juhee Lee**

Happy Easter! My beloved Haven family,

May the grace of our risen Christ, and the love of God be with you!

I am sending you my warm appreciation for your love and support for our ministry. I am very blessed to be a part of the Haven family!

As you know I like to raise plants. Of course, I have a long way to go to match your know-how.

One of them is a happy plant (*Dracaena fragrans*). That one grew up taller than me, so I left one stem and cut two and rooted them. Recently, Delores and Maria kindly planted the rooted stems in pots at the church. Amazingly, two buds have grown on the original stem. Here are some pictures!



It started in one pot but in two years grew, and was divided into three pots. Then, the tallest one grew more and now has two new buds. This mysterious vitality and life of the plant reminds me of the growth of church spirituality.

One day, one of the congregation members came to me and said he was feeling the spiritual growth at our church and was enjoying coming to church. As a pastor, I was so glad to hear it and encouraged to do this meaningful work even harder.

As the resurrected Jesus Christ gives us new life, I hope our church family continually enjoys new life in Christ and shares their joy with others. I also want to be a pastor who guides Haven UMC in revitalizing our spirituality and sharing it with our community, like what my happy plant did.

May you have a blessed season to share God's love.

*Peace,*

*Pastor Juhee Lee*

#### **Haven United Methodist Church**

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#### **Mission Statement:**

We are a haven for those who would seek to know God better while spreading the love of Jesus Christ.



# Together in Christ

A letter from Bishop Devadhar

**April 1, 2021**

Beloved in Christ:

Greetings in the precious name of our Lord and Savior Jesus Christ.

As we enter the month of April during the Holy Week, I pray it is a powerfully spiritual experience for all of us. As we all know, we have a liturgical celebration on Maundy Thursday, Good Friday, and Easter! Except those who observe Easter Vigil, normally we do not have special observations and celebrations on Holy Saturday.

In our household, my dad, who was clergy, was busy preparing his sermon for Easter Sunday. My mom, a great mother and outstanding cook, was busy preparing a variety of dishes for Easter breakfast, lunch, and dinner. We children had many chores to do in preparing for Easter!

As I started my ministry, my Holy Saturdays were consumed with preparation for Easter, making sure all things were in order for Easter celebration! I was busy doing this or that, preparing for Easter.

Confession time: Many times we had been so busy, all we felt by Sunday was fatigue.

The first Holy Saturday of Easter was different; it did not involve sermons, meals, or decorations. For Jesus' family and disciples, it was a day of mourning and deep loss. As I was reflecting on that first Holy Saturday and comparing it to our present traditions, I noted the vast difference between the atmosphere of that day and today. My attention was drawn to the following poem by Theologian S.J. Samartha from his book *The Pilgrim Christ: Sermons, Poems, Bible Stories*, which offers new insight into my own observation of Holy Saturday.

Even as we prepare for our Easter celebrations, there are many in our world who do not know the joy of the Easter Resurrection. This poem seems even more relevant in our nation and world today.

## **Saturday People\***

To look at the promised land from afar  
And not to set foot on its soil,  
To dream of milk and honey  
And not to taste the mixture –  
This was the lot of Israel's greatest prophet.

There are many prophets in the wilderness  
Who die outside the Promised Land.

Squeezed between Good Friday and Easter,  
Ignored by preachers and painters and poets,  
Saturday lies cold and dark and silent –  
An unbearable pause between death and life.

There are many Saturday people  
to whom Easter does not come.  
There are no angels to roll the stones away.

There are many Saturday people in the world today:  
Children dying for want  
of food and affection  
brides who bring little or no dowry  
mothers who break stones and carry bricks  
boat people waiting for the end  
of the right-to-asylum debate  
prisoners who die in custody  
and those killed while trying to escape  
hostages who do not see the light of day  
and detainees who do not see a courtroom  
tribals evicted from forests  
and fisherfolk separated from the sea  
generations within nations and peoples  
and tribes doomed to die without hope ...

The prophets who lead the Saturday people  
Die with them outside the Promised Land.

There is a Cross in every resurrection.  
Is there a Resurrection in every cross?

What a challenging question to ponder! Who are the Saturday people in our midst? This Saturday and throughout the Easter Season, may we take time to reflect on this question.

May we brainstorm ways to help all Saturday people find their way to the Promised Land, to discovering the joy of the empty tomb and all its promises, to a Resurrection! May we continuously contemplate the possibilities of a world where there is a Resurrection in every cross. As Easter people, may we always work toward justice – once and for all.

Also, may we think more deeply about the people in our own faith communities who do the work of Holy Saturday day in and day out, yet are rarely or never recognized, appreciated, or thanked for their faithful ministry. Sadly, many times they get our criticism instead of appreciation.

These servants may not have titles or prestige, and while they do not yearn for such, they keep doing the work Christ calls us to do as "the salt of the earth" and "the light of the world" (Matthew 5:13-14). These people are the unsung heroes in our churches, communities, nation, and world. May we take time to write a thank you note to these laborers, these Saturday people.

May the power of our Creator God, the love of our Redeemer Jesus Christ, and the guidance of the Holy Spirit lead us forward as Easter people!

In Christ's love,



Bishop Sudarshana Devadhar

\*Taken from Stanley J. Samartha, The Pilgrim Christ, published 1994, Bangalore, India. Asian Trading Corporation, pp. 137-138

Transformed by the Holy Spirit, united in trust, we will **boldly** proclaim Christ to the world.



**April 1, 2021**

*Share with the Lord's people who are in need. Practice hospitality.*

**Romans 12:13**

**Today's Scripture: 1 Peter 4:7–11 (NIV)**

<sup>7</sup> The end of all things is near. Therefore be alert and of sober mind so that you may pray. <sup>8</sup> Above all, love each other deeply, because love covers over a multitude of sins. <sup>9</sup> Offer hospitality to one another without grumbling. <sup>10</sup> Each of you should use whatever gift you have received to serve others, as faithful stewards of God's grace in its various forms. <sup>11</sup> If anyone speaks, they should do so as one who speaks the very words of God. If anyone serves, they should do so with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power for ever and ever. Amen.

The caller to the Christian radio station said that his wife was coming home from the hospital following surgery. Then he shared something that spoke deeply to my heart: “Everyone in our church family has been so helpful in taking care of us during this time.”

When I heard this simple statement, it reminded me of the value and necessity of Christian hospitality and care. I began to think that the love and support of fellow believers for one another is one of the greatest ways to demonstrate the life-changing power of the gospel.

In First Peter, the apostle was writing a letter to be circulated among the first-century churches in what's now the country of Turkey. In that letter, he compelled his readers to do something that his friend Paul wrote about in Romans 12:13: “Practice hospitality.” Peter said, “Love each other deeply . . . offer hospitality,” and he told them to use the gifts God gave them to “serve others” (1 Peter 4:8–10). These are clear directions to all believers in Jesus for how we're to treat fellow believers.

All of us know people like that caller's wife—those who need someone to come alongside and show concern and Christlike love. In God's strength, may we be among the ones who are noted for being “so helpful.”

## **Insight**

In 1 Peter 4:10–11, Peter briefly mentions the value of spiritual gifts, a topic Paul discusses more fully in Romans 12:4–8 and 1 Corinthians 12–14. Romans 12 gives what some scholars view as a sampling (as opposed to an exhaustive catalog) of spiritual gifts. In 1 Corinthians 12–14, Paul lists many of those same gifts, but adds several others. The main feature of 1 Corinthians 12, however, is that it provides the primary purpose of gifts: “Now to each one the manifestation of the Spirit is given for the common good” (v. 7). Notice the phrase “for the common good.” Our gifts aren't for us; they're for one another. When all the members of the body are using their gifts, all members of the body are being served well.

## **Reflect & Pray**

**What has God equipped you to do for those in need? How has God revealed His own hospitable nature?**

*Loving God, help me to look around for people who need an encouraging word or action from me. Then help me offer hospitality to them. Amen.*



March 30, 2021

A message from  
**Bishop Devadhar**



Beloved in Christ:

Greetings in the precious name of our Lord and Savior Jesus Christ.

By now you may have seen the announcement from the Northeastern Jurisdiction College of Bishops with episcopal area assignments through December 2022. I am delighted to continue my journey with the New England Conference. I had originally planned to retire on Aug. 31, 2020 as per the retirement guidelines for bishops in our Book of Discipline.

Many things have happened since then. The pandemic forced the delay of our 2020 General and Jurisdictional conferences, postponing episcopal elections and our denomination's plans to find a way through our theological differences. For the sake of consistency and continuity at such a time as this, I am grateful to be able to serve as your spiritual and temporal leader.

Let me be clear: I am honored to be your episcopal leader. I thank God for granting me the health and energy to serve God and the Church for the next year and a half. I am grateful for the wonderful leadership, gifts and graces of our clergy and laity on the church, district and conference levels as well as beyond our conference boundaries. We are truly blessed here in the New England Conference!

Knowing that I cannot do this ministry without the grace of God and love and encouragement of my family, I am most appreciative of my wife, Prema; my daughter, Trina, and her family for their constant understanding and support while walking this journey with me.

Together we have had to learn new ways to "do" and "be" the Church, and I am so proud of the ministry and mission that we have shared.

There are many great things to do together still ahead of us. Even as we face the challenges before us, we are called to work collaboratively in service to Jesus Christ to bring love and transformation throughout New England and as far as we can reach. I am ready to take these next steps in the journey with you.

Let us commit to praying for the leadership in the legislative, executive, and judicial branches of our global church, so that bathed in prayer and fully dependent on the guidance of the Holy Spirit and filled with the amazing love of Christ, we become the true people of the Pentecost no matter where our decisions lead us.

These will be challenging times but not without great opportunity for new initiatives and creative approaches to our shared mission.

Let us remember the words of the prophet Isaiah 55:8: "For my thoughts are not your thoughts, nor are your ways my ways, says the Lord," so together we can explore what God has planned for us.

May we always remember the final words of our founder, John Wesley, "Best of all is, God is with us."

Prema and I join you in prayer for our Church and our world, and seek your prayers for us in this extended time of service with you.

In Christ's love,

Bishop Sudarshana Devadhar

# Army chaplain returns to his native South Korea to serve

By the Rev. Thomas Kim March 10, 2021 | SEOUL, South Korea (UM News)

The Rev. DooSoo Lee, an elder in the Northern Illinois Conference of The United Methodist Church, serves soldiers at the U.S. Army's Garrison Humphreys in Pyeongtaek, South Korea, where he is currently deployed. Photo courtesy of the Rev. DooSoo Lee, U.S. Army.



The Rev. DooSoo Lee's latest pastoral appointment has taken him to his motherland.

Lee, a Korean-American U.S. Army chaplain, currently serves and cares for soldiers at U.S. Army Garrison Humphreys — located in Pyeongtaek, along the western coast of South Korea, not far from Seoul.

Lee is a full elder in the Northern Illinois Conference, but after serving several local churches, he became a chaplain to the Selected U.S. Army Reserve in 2017. He has been an active-duty chaplain since 2018.

"Deployment to Korea is different from serving assignment to a military unit in the Korean garrison," he said. "It is similar to the difference between an interim pastor and an appointed pastor.

"It is a very special experience to be deployed to serve America in my motherland, where I was born and raised, as a chaplain of the U.S. Army."

Living in a U.S. garrison in Korea is different from living on a military base in the U.S. Short-term deployment is used to simulate an actual battlefield. Soldiers cannot be accompanied by family, unless there is a special reason during deployment. They cannot have their own vehicle and must carry out intensive tasks and missions in a short period of time.

On top of coping with deployment away from home, Lee's brigade had to overcome the difficulties of the COVID-19 crisis while settling in at Humphreys in October 2020. Now, he has finished about half of his deployment.

His mission began with helping improve communications between the U.S. and South Korean armies. Ministering to the issues of several hundred to even 1,000 young soldiers in a foreign country makes his presence crucial.

"It is necessary to learn to address a group life that deals with weapons, a separation from family members and the beliefs of the community," he said. "The greatest mission of a chaplain, regardless of race and nationality, is to soothe the souls of young soldiers who are tired of the experiences of being forcibly deprived of their individuality."

He is concerned that the short-term missions young soldiers are required to complete wear them out spiritually and physically. At times, the stress level is quite intense, he said. Because of the nature of military training, they have to keep moving and working — even when they desire rest.

"The primary role of a chaplain is 'caring for the people of God and sharing the Word' like a pastor at a local church," Lee said. He practices his chaplaincy based on the experience and knowledge he gained while serving a local church.

However, an Army chaplain must undertake some unique tasks.

"An Army chaplain is to practice the ministry of presence, which I did not experience in a local church," he said. "When there is no training, I meet soldiers for pastoral counseling, and when there is any training, I am there with the soldiers in the training field..

"One of the main missions of chaplains is to 'Be there,' to be a comforting presence for soldiers in a tough and dry military life. And that is the ministry of presence."

Another distinctive aspect of Lee's ministry is serving soldiers of diverse races, religions and cultural backgrounds, which he considers a blessing and reward.

“Christians who are regular churchgoers make up less than 10% of the total soldiers in the battalion,” he said. “As a servant and ambassador of Christ, I am sent to serve people of various religions and even atheists.”

A Muslim soldier once came to Lee to obtain the official approval document for permission not to shave his beard, and another asked for his help in getting permission to wear a hijab with her uniform. A Buddhist soldier came to his office to find a place to pray. Sometimes even non-religious soldiers requested biblical passages for comfort during hard training.

The greatest advantage and beauty of being a chaplain is that it is possible to minister without discrimination, to reach out beyond the usual relationship that pastors inevitably have,” Lee said.



Soldiers at U.S Army Garrison Humphreys in Pyeongtaek, South Korea, pose with Christmas gifts they collected for Jacob's House, a local orphanage. Photo courtesy of the Rev. DooSoo Lee, U.S. Army.

Comforting and caring for soldiers is one of the chaplain's primary duties.

Lee said the winter holiday season was “very difficult mentally for the soldiers who were separated from their families. And chaplains are very sensitive to care for the health of their spirits and minds.”

In addition to his pastoral ministry, Lee feels proud as a Korean-American soldier to do special ministry such as interpretation, and leading Korean cultural awareness training to help U.S. soldiers perform their duties appropriately and smoothly.

In the midst of the busy schedule of continuing military training, Lee and battalion commander Lt. Col. Christian Durham planned and conducted cultural awareness training every other week, hoping that young soldiers could experience and learn about Korean culture and history. These programs were placed on hiatus because of COVID-19, but Lee plans on resuming them when the level of quarantine is lowered.

Another important ministry for a chaplain is the Good Neighbor Program. It is designed to build and develop friendship and trust between the U.S. and Korean armies, and between the U.S. Army and various Korean communities and organizations.

For example, in December, there was an Angel Tree at the headquarters of the battalion under the leadership of the chaplain. The tree was used as a spot for soldiers on base to donate Christmas gifts to a local orphanage. Three days after installing the tree and hanging angels, which have the age and gender of the children of the orphanage, all the angels were taken. A number of soldiers visited the orphanage with gifts carried in their military rucksacks.

“Unfortunately, because of COVID-19, the soldiers did not have the opportunity to spend time in person with the children,” Lee said, “but it was a blessing to have such an opportunity to serve a nearby community.”

While being deployed to South Korea, Lee stays close to other Korean-American chaplains and the group comforts each other, sharing the experience of being a visitor in their native country. He says it is a very odd feeling.

Modern technology affects the deployed soldiers' personal and family life. Communication apps such as KakaoTalk, WhatsApp, FaceTime or Zoom are very helpful for them to stay in contact and communicate with their families. However, virtual contact cannot replace hugs or other physical contact, and the soldiers still feel emptiness and loneliness away from home.

Since the number of United Methodist chaplains is remarkably small, Lee wants to encourage fellow clergy to try ministry beyond a local church and recommends that more clergy consider chaplaincy. “Pastoral ministry as a chaplain here is truly dynamic and pure,” he said, “not only because of the work that cannot be done without chaplains, but also because there are new ministries that can be done by chaplains.”

***Kim is director of Korean and Asian news at United Methodist Communications. Contact him at 615-742-5470 or [newsdesk@umcom.org](mailto:newsdesk@umcom.org).***



## Ask the UMC: Where did Good Friday get its name?

*An abstract metal crucifix hangs on the wall outside the chapel at Sarum College in Salisbury, England.  
Photo by Kathleen Barry, United Methodist Communications.*



Our name for the Friday before Easter, "Good Friday," is most likely related to the English and the Dutch, the only two languages that use this term, which etymologists say is likely an alteration of the Germanic word, "Goddess," meaning "God's" or "Holy." That term does not mean "good." The day is called Holy Friday in nearly all other languages in the world.

A similar process happened with the English word "goodbye," which was formed over time as a contraction of "God be with ye."

English speakers are no more saying that "it's good to see you go" when they say goodbye than they are calling the day of Christ's crucifixion good when they call it Good Friday. Holy, yes. Good? Not so much.

Good Friday, or Holy Friday as most of the rest of the world calls it in their languages, proclaims God's purpose of loving and redeeming the world even in the face of human rejection and cruelty through the cross of our Lord, Jesus Christ. It is a day that is holy and makes us holy because God was drawing the world to God's self in Christ.

## What about the names of other days in Holy Week?

**Maundy Thursday** (or Holy Thursday) comes from the Latin word "mandatum" or commandment — as in the "new commandment" Jesus gives to his disciples in John 13.

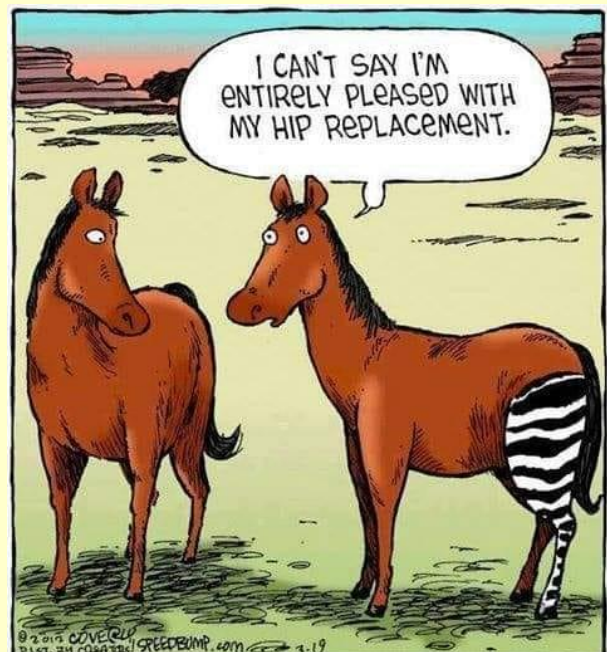
**Easter** in many languages comes from the Hebrew word Pasch, or Passover, signifying the passover of our Lord from death to life. In French it's Pâques, in Spanish Pascua, in Italian Pasqua, and in Swahili Pasaka. In English, it comes from Eostre (Ostern in German), an older spring festival celebrating renewal and new life.

I needed to do the laundry, but then I realized I was out of detergent, so I went to write a shopping list and realized how unorganized the junk drawer was, and started checking pens for ink.

When I went to toss all the junk, I saw that the trash was full but before I took it out I wanted to get rid of old food in the fridge.

That's when I realized a juice jug had leaked so I needed to clean it up but when I went to grab a rag, I saw that the pantry closet was a nightmare so I started organizing it.

And that's how I ended up on the floor looking at my old photo albums from 1990's and not doing laundry.





# Church leaders decry attacks against Asians

By Sam Hodges     March 17, 2021 | UM News



The sign in front of Glendale United Methodist Church in Nashville, Tenn., affirms that we are all one in the eyes of God. The U.S. has seen a rise in anti-Asian harassment and violence since the start of the COVID-19 pandemic. Photo by Steven K. Adair, United Methodist Communications.

Authorities continue to investigate the motive for the March 16 shootings at Atlanta area massage parlors that left eight people dead, including six Asian women.

The suspect in custody reportedly told investigators he shot the victims not out of race hatred but in response to his sexual addiction.

Still, some United Methodists are underscoring that the horrific violence occurred amid a well-documented rise in harassment and attacks against people of Asian ancestry in the U.S.

“The United Methodist Church has a moral obligation to be vocally and visibly outraged at these shootings and this precipitous rise in violence and hatred against the Asian American community,” said the Rev. John Oda, who directs The United Methodist Church’s Asian American Language Ministry Plan.

North Georgia Conference Bishop Sue Hauptert-Johnson said United Methodists in the Atlanta area mourn the loss of eight lives and condemn the killings.

“We note the alarming spike in crimes against Asians and Asian Americans and deplore hateful rhetoric that fuels these crimes,” she said. “We continue to focus upon ... our anti-racism work.”

The Rev. William Seihwan Kim, pastor of Korean Church of Atlanta UMC, said the church is trying to organize a way to help those affected by the tragedy.

Bishop Hee-Soo Jung of the Wisconsin Conference emphasized that the motive for the Atlanta killings is still under investigation. But he said Asian Americans have recently experienced “very targeted hatred” due to strains in U.S.-China relations and COVID-19 having first been reported in China.

“Fear is rising,” Jung, who was born in Korea, said by phone. “It’s not an easy time for racial ethnic communities. Our Christian community needs to work hard to educate for harmony and peaceful living together.”

The killings occurred at three Atlanta area spas.

Police arrested Robert Aaron Long, a 21-year-old white man, and said he admitted to the shootings and denied having a racial motive.

Captain Jay Baker of the Cherokee County Sheriff’s Office said Long told investigators the massage parlors were “a temptation for him that he wanted to eliminate.”

But authorities said investigation continues into the reason for the killings.

Just a day before the Atlanta area killings, the Asian American Language Ministry Plan and the New Federation of Asian American United Methodists released a statement condemning the rise of anti-Asian violence in the U.S.

Last month, the plan also issued a statement decrying violence against Asian American elderly in the San Francisco Bay Area.

The statements referenced research by the Stop AAPI Hate reporting center. The center documented a sharp rise in verbal and physical attacks against Asian Americans over the last year, with women the victims in a large majority of cases.

News organizations such as PBS Newshour have recently reported that Asian Americans are forming their own patrols in Oakland, California, to help guarantee the safety of community members, particularly the elderly.

The United Methodist groups' statement this week tied the rise in attacks to politicization of the pandemic.

"Politically charged racist rhetoric has fomented the hate against Asian Americans," the statement said. "The people who have perpetrated these acts of violence have used racist language including phrases like: Wuhan Virus, Kung Flu, China Virus, China Plague. This dangerous scapegoating is fabricated and must stop."

Jung and other United Methodist bishops of Asian background were among more than 40 signatories to the statement, which calls on the Council of Bishops to "create opportunities to listen to and hear from Asian Americans" about what they've experienced of late.

"As one of the signatories of the statement, I offer my own commitment to listening to those who are hurting and to joining with everyone who is seeking justice for all people," New England Conference Bishop Sudarshana Devadhar said on March 17.

California-Pacific Conference Bishop Grant Hagiya also signed the statement. He said by phone that, whatever the motivation behind the Atlanta area killings, statistical and anecdotal evidence bears out a rise in anti-Asian acts.

"The uptick is just something we can't ignore," said Hagiya, a third-generation Japanese American. "We continue to monitor this and be very concerned about Asian Americans, Asians and Pacific Islanders."

Hagiya has heard from Cal-Pac members about verbal harassment, and has experienced it himself.

"I run every day, and this was an incident with an Anglo man who started yelling at me for no reason," he said. "This is the kind of thing we worry about because it could easily escalate."

The Rev. Neal Christie, resource person and consultant to the New Federation of Asian American United Methodists, responded to a request for comment after the March 16 killings. He called on Congress to pass the Hate Crime Victim Assistance Act and urged congregations to act as well.

"Congregations can and should openly discuss ways we can tangibly stand in solidarity to protect targeted Asian Americans," he said.

The United Methodist Commission on Religion and Race posted a statement on social media.

"Racism and violence against Asian Americans is a growing crisis," the statement said. "(The commission) stands with our Asian siblings facing anti-Asian racism and violence and we will continue to work to confront implicit biases and dismantle racism however we can."

Religions for Peace USA, whose co-moderator is the Rev. Youngsook Kang of The United Methodist Church, also issued a statement, saying it stands with the Asian American and Pacific Islander communities in a time of "rising hatred and violence."

Glendale United Methodist Church in Nashville, Tennessee, had on its outdoor sign "There Is No Us & Them, There Is Only We" and took to social media, using the hashtag #StopAsianHate.

*Hodges is a Dallas-based writer for United Methodist News. Thomas Kim, Tim Tanton and Joey Butler of UM News contributed.*

April 2021



Connected is a publication of the New England Conference of The United Methodist Church. This monthly insert is designed put Conference news directly into the hands of our local church members.

Find more at [www.neumc.org](http://www.neumc.org).



## Special Sunday

### Native American Ministries Sunday

The United Methodist Church includes approximately 18,000 Native Americans. These members represent many tribes and customs. Our gifts on this Special Sunday enrich local church and conference Native American ministries as well as seminary education. As we celebrate, we recognize the unique gift and voice of this community within our United Methodist Church. We also recognize the journey toward healing and reconciliation that we continue to travel as a church.

## Camping & Retreat Ministries

### Summer 2021

New England's camping ministry sites are hard at work planning for a summer filled with faith, laughter, swimming, and community.

Wanakee, Aldersgate, and Mechuwana have been engaged in the wonderful work of outdoor ministry for over 60 years, but this past year has certainly been one of the most difficult; and we are preparing, again, to rise to the challenges presented by COVID.

Each of our sites is unique: they operate in different states with significantly different guidelines for re-opening during the pandemic.

Each camp's infrastructure is different, and each has distinct factors to consider in determining which camping programs can be offered safely and legally this summer.

Here's what's happening:

#### Camp Aldersgate North Scituate, RI

Based on current state guidelines



Aldersgate will be hosting both overnight and day camps this summer. Learn more on their website: [www.campaldersgate.com/](http://www.campaldersgate.com/)

#### Wanakee, Meredith, NH

Wanakee leaders continue to evaluate and formulate their plans for summer 2021.

Visit [www.wanakee.org/faq](http://www.wanakee.org/faq)

Continued on page 2



FIND LINKS TO ALL OUR CAMP WEBSITES

[www.neumc.org/CRM](http://www.neumc.org/CRM)



# Digital Ministry



## Monthly webinar

The Digital Ministry monthly webinar for April is "ZOOMING God: The Presence and Process of Online Spiritual Formation." If you are wondering how "God encounters" can occur with people connecting via a computer, join us for this live webinar as we explore how the online platform can strengthen your ministry in spiritual formation.

**1 pm Monday, April 19, 2021.** Session will be recorded.

Find past webinars at [www.neumc.org/digital-ministry](http://www.neumc.org/digital-ministry)

## Grant opportunity

The *Together For Tomorrow* grants offered through the Office of Congregational Development support to both new congregations and existing congregations that have emerging opportunities for growth. These are one-time matching grants for up to \$3,000. The 2021 round of grants will specifically help congregations increase their ability to reach their communities through technology. The types of funding requests that meet this year's criteria include the purchase of new equipment: cameras, laptops, video capture cards, audio equipment, projection equipment, tech accessories; funding for technology training or to pay fees for online meeting platforms such as Zoom. (Note: This list is not exhaustive). The deadline to apply is May 15, 2021.

Questions? Contact Director of Congregational Development Rev. Rick McKinley at [rickm@neumc.org](mailto:rickm@neumc.org)

## Camping & Retreat Ministries

Continued from page 1

### Camp Mechuwana, Winthrop, ME

After much prayer, discussion, and thought Mechuwana has opted suspend overnight camping for one more summer. They are instead concentrating on the expansion of their day camp program. Learn more on their website: [www.mechuwana.org/](http://www.mechuwana.org/)

### Rolling Ridge Retreat and Conference Center, Andover, MA

Rolling Ridge has been a ministry of hospitality and spirituality of the New England Conference since 1948. During this time of COVID-19, Rolling Ridge has moved many of its programs and events online. Find the latest at [www.rollingridge.org](http://www.rollingridge.org)

**"And God raised the Lord and will also raise us up by his power."**



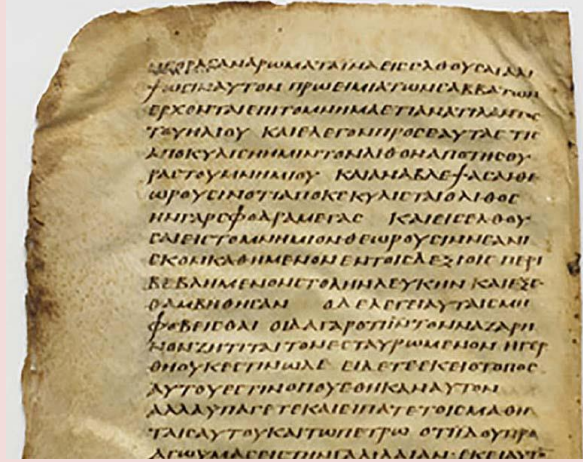
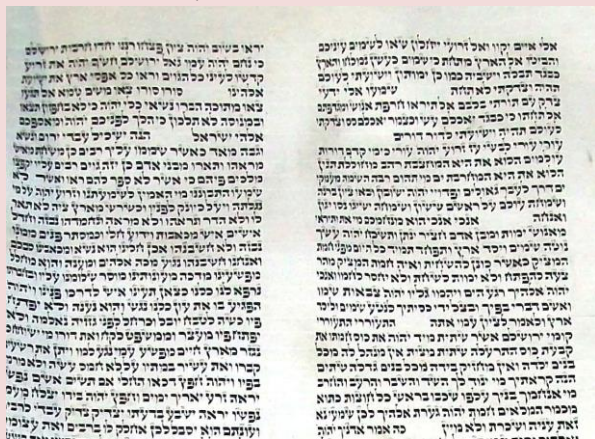
**1 Corinthians 6:14**

**New England Conference**  
The United Methodist Church

## Let's Connect

Do you have a story to share? A feature idea? A question to ask? Contact Beth DiCocco, Conference Director of Communications, at [communicate@neumc.org](mailto:communicate@neumc.org) or (978) 682-8055 ext. 150

# Bible Quiz: Bible Versions I



1. Most of the Old Testament was originally written in what language?

- ☐ Greek
- ☐ Latin
- ☐ Hebrew
- ☐ Aramaic

2. The New testament was originally written in what language?

- ☐ Latin
- ☐ Hebrew
- ☐ Greek
- ☐ Aramaic

3. How many books are in Protestant versions of the Old testament?

- ☐ 27
- ☐ 39
- ☐ 46
- ☐ 49

4. How many books are in Catholic versions of the Old testament?

- ☐ 27
- ☐ 39
- ☐ 46
- ☐ 49

5. How many books are in the New Testament?

- ☐ 4
- ☐ 13
- ☐ 22
- ☐ 27



6. For how many books of the Bible do the original manuscripts still exist?

- ☐ None
- ☐ 17
- ☐ 41
- ☐ All

7. What is the time period covered from the call of Abram in Genesis 12 to the end of the Old Testament?

- ☐ 4000 B.C. to 1000 B.C.
- ☐ 4000 B.C. to 1000 A.D.
- ☐ 2000 B.C. to 400 B.C.
- ☐ 1000 B.C. to 0 B.C.

8. The events of the New Testament occurred about how long ago?

- ☐ 4000 years
- ☐ 3000 years
- ☐ 2000 years
- ☐ 1000 years

9. The books of Genesis, Exodus, Leviticus, Numbers and Deuteronomy are known as what?

- ☐ The Pentateuch
- ☐ The Apocrypha
- ☐ The Old testament
- ☐ The New testament

10. The books of Tobit, Sirach, Maccabees, etc., are known as what?

- ☐ The Dead Sea Scrolls
- ☐ The Apocrypha
- ☐ The Pseudepigrapha
- ☐ The Talmud

Answers can be found on the next to the last page. Quiz taken from The Christian Bible Reference Site, [www.christianbiblereference.org](http://www.christianbiblereference.org)

# A vision of new United Methodism

By the Rev. Stanley R. Copeland March 1, 2021 | DALLAS (UM News)

The Rev. Stanley R. Copeland  
Photo courtesy of the Rev. Stanley R. Copeland.



Just as the world will face a new normal due to ways that COVID-19 has changed us, the new United Methodism will definitely be different. Business as usual no longer works in bringing our United Methodist mission to bear in the world that we are called to transform for Jesus' sake. In fact, the old normal — business as usual — for The United Methodist Church has been quite impotent in the United States for years.

Having no desire personally to leave our denomination, and sensing that none of our members in the congregation I serve want to leave, I will make a few observations.

Our more informed members hope for restructuring, reimagining and rebranding our beloved United Methodist Church, where they have been nurtured and where they love nurturing others in the faith. The first elephant in the room is the need for getting a clearer understanding of what a post-separation denomination will look like going forward. "For the church, (COVID-19) has brought the future to our doorstep and it has compelled churches to make changes they've been meaning to make for decades," said Nakagawa, who is also currently serving as the administrative pastor of Centenary United Methodist Church in Los Angeles.

It must be clear that the new United Methodism will love, engage and respect the Bible as the dynamic foundation of our faith. United Methodists will embrace Scripture with heart, mind, soul and strength. The dynamics of experience, tradition and reason will also inform our reading and understanding of the Bible, but all are secondary to Scripture, which is our grounding of belief and practice.

New United Methodism will be made up of a large and expansive Lord's Table where all — centrist, traditionalists and progressives — are welcome. In this denomination, Wesleyan tolerance is the order of the day.

New United Methodism will stress preaching and teaching about faith in Jesus Christ, whom we know and proclaim as our living Savior and Lord. As "Savior," Jesus is divine, and as God has done the work of redemption that we cannot do for ourselves. As "Lord," we uplift Jesus, crucified and risen, as the supreme human example of love of God and love of neighbor.

As described in Fanny Crosby's "Blessed Assurance," new United Methodism will trust the Holy Spirit and our "perfect submission" leading to "perfect delight" in being guided and directed toward a life that becomes the Gospel. The Gospel is the "good news" of a loving God who offers grace and forgiveness freely to all, and loves unconditionally.

With truth being under attack these days on so many levels, people stand more sensitized to the importance of knowing truth. The church of Jesus Christ stands solidly in the tradition of knowing and proclaiming Jesus as the Way, the Truth and the Life to a world so desperate to experience Spirit and Truth.

New United Methodism embraces our historical evangelical heritage and is most comfortable with being "Wesleyan Evangelical." We understand and distance ourselves from the secular/political connotations of "evangelical" in the United States today. Ours is the Wesleyan evangelical variety, focusing on the holy work of loving people into relationship with Jesus Christ.

New United Methodism is solidly committed to The United Methodist Church's mission of "making disciples of Jesus Christ for the transformation of the world." Local congregations will be diligent in addressing the longing for healing, locally and globally, with regard to the many divisions faced by our cities, communities, neighborhoods, villages, churches and families.

New United Methodism is socially and politically Wesleyan. Wesley was quite passionate regarding matters of inclusion, circumstances demanding justice, acts of mercy and basic human rights. Making disciples, doing justice, and practicing kindness are the call to be the hands and feet — and voice — of Jesus Christ.



New United Methodism is intentionally not homogenous and is made up of members who are different theologically, politically and socially, as well as being multigenerational and multicultural. This diversity is evident in some of our local churches and is quite evident in the collection of our local communities.

New United Methodism is proudly global and we all seek to learn from our sisters and brothers where the church is growing and thriving. We greatly appreciate voices from central conference leaders, including bishops, who have called for unity and structural change to be more effective as a global church.

New United Methodism will work diligently to be driven by our mission and to define a strong, clarifying vision of a preferred future for the church. We will dare to dream of where God will take us into the future. We will be more prophetic, solidly missional, proudly global and Wesleyan evangelical while committed to mission together and growing in number and spirit.

The inspiration for this article came from one written by Tom Lambrecht, called “Primary Reasons for Separation,” and Adam Hamilton’s response. Tom brought up the other large elephant in the room, which when all the noise is silenced, is the reason for the separation: LGBTQ inclusion.

Adam says quite clearly, “My experience is that there are two kinds of traditionalists in The United Methodist Church when it comes to same-sex marriage and ordination of LGBT persons: 1) Those who cannot continue in a church where any pastors officiate at same-sex marriages and where any annual conferences will ordain qualified LGBT candidates; and 2) Those who feel they can remain in a denomination that allows for differences on marriage and ordination, provided they are not required to violate their own convictions.”

I would say that there are also two kinds of progressives who can be described along the same lines as Adam Hamilton portrays traditionalists. Separation in The United Methodist Church will include both traditionalists and progressives who desire a more homogenous denomination — people who “believe just like us” — on these matters.

New United Methodism is made up of women and men who have hoped against hope that the entire denomination would not experience separation, especially with so many divisions in the world where we are called to serve. We see the hypocrisy in our call to “transform the world” in all of its hate and divisions, pain and suffering, as well as toxic conversation, while we have literally spent decades fretting and fighting over who’s in and who’s out.

New United Methodism vows not to objectify those in the global church who African bishops cited as “being treated as ‘votes.’” We confess and repent of any manipulative measures that have been dehumanizing of sisters and brothers for purely political purposes. Likewise, we commit to call such measures into account when we witness dehumanization on the part of any United Methodist institutional process.

New United Methodism will be honed and streamlined in our funding for effective mission. We recommit to being better stewards than ever before of the general funding that we share for missions and outreach throughout the globe. We will see a reduction in missional apportionments in our local churches and a challenge to give generously that which is asked of us, and as needed, to fund additional ministry locally and globally.

New United Methodism realizes that with some United Methodists in central conferences, we have unique cultural differences and potential deepening divides. In Christian love we will work through matters of disagreement and focus more essentially on our mission together. We are grateful for the excellent collective work of representatives of the central conferences — particularly based in the Philippines — called the “Christmas Covenant” that have been helpful pushing for more equality and regionalization.

New United Methodism sees the wisdom of our global church being a collection of regions, thus being more equal in our structure and free to focus on unique regional issues and concerns. Regional conferencing will allow our General Conferences to focus together, unlike any other church, on all-important issues of evangelism, discipleship, health care, education and social-justice matters throughout the globe.

It is time for new United Methodism to name the elephant in the room as “lack of clarity” and define who the denomination will be and how it will function missionally.

It is also time to deal effectively with the elephant of human sexuality. As a global denomination with a regional approach, we can address these matters in our particular mission fields with a wideness of God’s grace, and Christian respect and understanding of one another.

This time of decision reflects the redemption of God allowing our freedom of choice to lead us forward, even if it means in separate directions. These separate paths reflect differing convictions and mutual desire for authentic pursuits in being the Church of Jesus Christ. May God bless those of us going forward in these separate ways.

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# Mission and leadership in the new United Methodism

By the Rev. Stanley R. Copeland March 25, 2021 | DALLAS (UM News)

*Editor's note: This is the second in a series of essays by the Rev. Stanley Copeland on the future of The United Methodist Church.*

With great anticipation, the 2020 General Conference is now slated for August of 2022. The gathering will be sorrowfully monumental. It seems inevitable that United Methodists will separate for the first time since our inception in 1968, when the Evangelical United Brethren and Methodist Church came together under the proud name of The United Methodist Church and the logo of the cross and red flame.

While our denominational heritage does involve separation, for more than eight decades Methodism has been marked by our witness to the world of coming together. In a world tainted by political divisions, racism, health uncertainties and wars, ours has been a Wesleyan march toward oneness in Christ, even amid our conflicts. In 1939, the Methodist Protestant Church, the Methodist Episcopal Church South and the Methodist Episcopal Church came together. In 1946, our German-speaking siblings — the Evangelical Church and the United Brethren in Christ Church — united.

As tears are dried over relationships that will be changed forever, and in recognition of the threshold of new beginnings, I want to share more hopes and dreams about a new United Methodism, as newness begets fresh, forward-thinking vitality that is on the horizon.

## Regional organization

Perhaps the most important matter coming before the General Conference in 2022 is not a vote to expedite the Protocol of Reconciliation and Grace through Separation; rather, it is the largely uniting and equalizing agenda of regionalization that seems to be gaining momentum. However, until all of our sibling General Conference delegates from across the globe can be present, in person, the weighty matters of the Protocol and regionalization must not be considered.

The regionalization concept comes from the initial work of the Connectional Table in creating legislation for a U.S. Region of The United Methodist Church. Regionalization became more clearly envisioned in the “Christmas Covenant,” proposed legislation developed by central conference leadership from Africa, Europe and the Philippines. The Connectional Table affirms the Christmas Covenant as an “expression of the CT’s commitment to institutional equity and to dismantling historic, systemic colonialism.”

Regionalization acknowledges all the good that has been done for decades of unity in mission together, and strives to enhance and expand The United Methodist Church’s effectiveness by granting more autonomy throughout the global church.

New United Methodism will be structured into “regional conferences,” several large global regions of governance formerly known as central conferences, allowing for greater expressions of equity (the U.S. will be included in this structure) and more dynamic responses to the needs of people in our contextual mission fields.

New United Methodism will name and root out colonialism when it presents itself, along with all forms of racism that deepen divides, harm mission work and dehumanize God’s children. We recognize and repent of

the harm done by our denomination as we have engaged in any form of racism. We celebrate the justice work we have been committed to throughout the world in the past and pledge even greater action in the future.

New United Methodism will ensure that no regional conference can impose its will upon another. Every regional conference will have helpful flexibility in achieving their mission.

New United Methodism will have a U.S. Regional Conference that recognizes and honors the diversity of our membership regarding age, gender, race, culture, sexual orientation, ability and theological expressions — traditionalists, centrists and progressives — among all United Methodists. We only seek uniformity in the love of Jesus and the Wesleyan concept of tolerance toward one another.

New United Methodism will value the decision-making of annual conferences regarding ordination and clergy appointments, and local churches regarding property policies and procedures enhancing the efficacy of doing ministry in their own areas, towns, villages, cities and urban population centers.

Likewise, the personal convictions of clergy will be honored regarding membership and officiant responsibilities. We trust autonomy within the context of our larger Wesleyan convictions.

### **The Leadership we need**

There is much discussion these days about the Episcopal Fund and its financial viability. This concern is coupled with the speculation of churches that will depart the connection for greener pastures in new denominational space, which complicates how episcopal areas will be established post-separation. The delay of General Conference and the unfinished business of jurisdictional alignments of episcopal areas have the election of bishops in a holding pattern. Also, in light of this financial instability and restructuring challenges, the Protocol's \$25 million-plus payout to the exiting Global Methodist Church is raising more than eyebrows of negative critique.

There are bishops announcing their retirement plans, and pastors of a few larger churches resigning, at the same time the newly formed Global Methodist Church (GMC, "traditionalists only") and Liberation Methodist Connexion (LMX, "progressives only") denominations make their plans regarding episcopal leadership.

Three retired bishops have already been named as part of the Transitional Committee of the Global Methodist Church. The stymieing questions are: Which bishops are remaining, who might be leaving, what is the retirement schedule for the existing bishops, how many episcopal areas need to be filled and how will each episcopal area be filled?

Electing gifted episcopal leaders has never been more imperative than it is today; we have a broken denomination in dire need of restructuring and true renewal. Collegial episcopal leadership is demanded in navigating through a time of separation and a likely sharper decline in membership and funding than ever witnessed before. Bishops who lead amid divisions in our world and in the church, who stand apart from hierarchical status, and who are deeply committed to the stance of being fellow travelers through brokenness, represent the leadership we need.

New United Methodism will have visionary episcopal leaders who can clearly uplift "why we do what we do" (vision), "what we do" (mission), and "what we measure" (values), all leading to healthy growth (evangelism) and spiritual development (discipleship). Such growth is born from and results in an environment that is well defined and authentic: a church that offers real purpose and meaning to life and Christian living. Likewise, attracting Millennial and Gen-Z people to our communities is paramount, and doing so through listening to their voices and legitimately involving them in decisions and actions is key.

New United Methodism will seek to elect bishops who represent the best of our skilled, gifted and dedicated clergy, reflecting our vast diversity (race, gender, age, culture) — including our theological diversity (traditionalists, centrists and progressives) — with all possessing an understanding of our need for one another.

New United Methodism will feature episcopal leaders who can manage conflict and institutional instability. We need bishops who are willing and able to listen empathetically, who help change fixed gazes on problems of the past, and who adjust the focus to be on solutions to build strong, unified, life-giving communities.

New United Methodism will need bishops who value, recruit and empower laity to lead the church in areas for which they are uniquely gifted, as well as effectively trained and experienced. Committed, strong lay leadership will ultimately "right the course" of our denomination and our local churches.



New United Methodism will have bishops who are laser-focused on supporting with our prayers, presence, gifts, service and witness our missional initiative locally and globally. Bishops will increasingly possess skills and recruit expert lay and clergy leadership necessary to promote good stewardship, streamline operations for cost effectiveness, and raise needed funds to enable growth and development of local and global ministry.

New United Methodism will comprise bishops who understand collegiality as siblings in the United Methodist family, love the global nature of the church, work with one another in a spirit of love, and would never engage in activity to undercut the church's global mission or endorse self-serving activity that disregards denominational unity.

In conclusion, The United Methodist Church will continue to uplift the biblical story of the church of Jesus Christ, which was never meant to be homogenous. It is time for new United Methodism to regionalize our global structure for greater unity and equality. Becoming a harmony of all of God's people will demand that we uplift the different voices of race, gender and culture coming from those who define themselves as traditionalists, centrists and progressives.

Across the United Methodist connection, we must afford ourselves a portion of time — a few more months — to move forward decisively with episcopal elections and make sure we get well-qualified and representative bishops elected and assigned. This is for the long haul and must be prayerfully pursued.

Even in the midst of our mourning we remember what the psalmist encouraged us to embrace: "Weeping may tarry for the night, but joy comes with the morning" (Psalm 30:5).

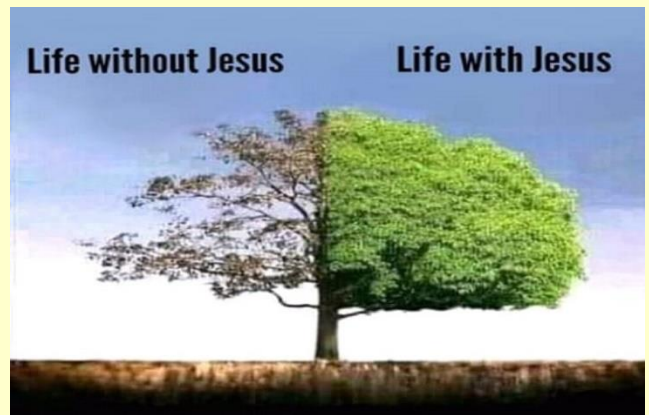
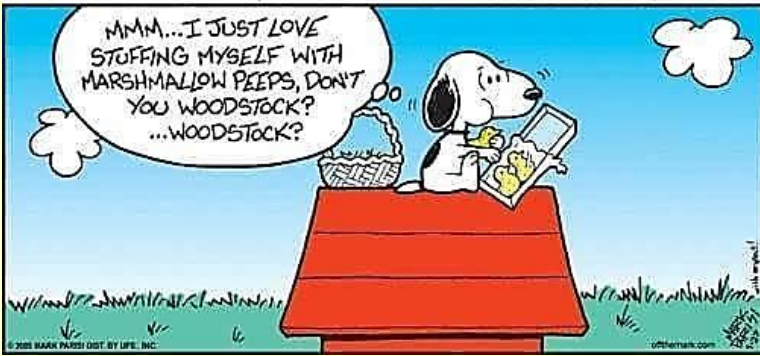
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#### Quiz Answers

1. Hebrew. Most of the OT was written in Hebrew, but parts of the book of Daniel were written in Aramaic, the commonly spoken language of Palestine.
2. Greek. Although Jesus and his disciples probably spoke Aramaic, the New Testament books were written in Greek, the commonly used language of writing.
3. 39.
4. 46. In addition to the books in the Protestant Bible, Catholic versions of the Old Testament include Tobit, Judith, First Maccabees, Second Maccabees, Wisdom, Sirach (Ecclesiasticus), and Baruch
5. 27. The 27 New Testament books were formally adopted by the Synod of Carthage in 397 A.D. There are 4 Gospels, Acts of the Apostles, 13 Epistles (letters) attributed to Paul, and 9 other Epistles.
6. None. As far as is known, no original manuscripts still exist, even from the New Testament. All the most ancient sources are handmade copies of copies.
7. 2000 B.C. to 400 B.C. The call of Abram probably dates from around 2000 B.C. Events from Exodus, Leviticus, Numbers and Joshua occurred around 1250 B.C. Events from Amos, Hosea, Isaiah, Jeremiah, Ezra and Nehemiah are from the period 700 - 400 B.C.
8. 2000 years. The New Testament tells of the life of Jesus, born around 4 B.C., and the ensuing beginnings of Christianity.
9. The Pentateuch. Pentateuch is a Greek term meaning "five volumes" and refers to the first five books of the Old Testament. For Jews, this was the "Book of the Law," or simply "The Law."
10. The Apocrypha. The Apocrypha (meaning "things hidden") is a collection of Jewish books dating from the period 150 B.C. to 70 A.D. which are traditionally included in the Old Testament of Catholic Bibles, but are excluded or put in a separate section of Protestant Bibles.

**Please Pray For...** Frontline Workers ~ Those affected by COVID-19 ~ All veteran's dealing with PTSD, addiction, physical injuries ~ John Bentz ~ David ~ Manny Fernandes ~ Brian Higgins ~ Raymond Smith ~ Lisa ~ Heidi Bentz ~ Matt ~ Robert Fernandes, Sr. ~ Amelia ~ Mila ~ Jimmy ~ Emily Bentz ~ Amy Bentz ~ Jean James ~ Mary ~ Steve & Debbie Bentz ~ Mike & Ellie Pickering ~ Kenny ~ Delores August ~ Steve Robinson ~ Angell Rodrigues ~ Joseph Thomas ~ Rev. Julia Doutaz ~ David ~ Andrew Anguita ~ Mike M. ~ Marge Lavoie ~ Paul ~ Bert Dorrance ~ Rev. Emmalou Kirchmeier ~ Joan Chase ~ Joanne ~ Jamie & family ~ Kurt ~ Deborah ~ Ginny Melo ~ Sue Dorrance ~ Alex Holt ~ Justin Johnson ~ "Winkie" Chrystie ~ George Glover ~ Michael Tonry ~ David Springer ~ Teachers, students and staff



If God puts a Goliath in front of you, He must believe there's a David inside of you.



I told my daughter, "Go to bed, the cows are sleeping in the field."  
Puzzled, she asked, "What's that got to do with anything?" I chuckled, "Well, that means..."  
"It's pasture bedtime!"

Grace is when God gives us good things that we don't deserve. Mercy is when He spares us from bad things we deserve. Blessings are when He is generous with both. Truly, we can never run out of reasons to thank Him. God is Good All The Time!

